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OUT AND ALES OF
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it gives the hair new
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Particular attention
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The World

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Puritan Two-Burner Blue
Flame, wickless, Kerosene
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in operation; costs one cent
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A BUDDHIST
CEREMONYAnniversary of the
Birth of a
Saint.THE SEEKERS OF
NIRVANA MEET

Interesting Program of Exercises
by the Shin Shu Sect of
Gautama's Cult.

The seven hundred and twenty-ninth
anniversary of the birth of Saint Shin-
ran, founder of the Buddhist sect "Shin
Shu," was yesterday celebrated by the
Japanese followers of the sect at the
little Buddhist chapel on Fort lane.

The entrance to the lane was decor-
ated with Buddhist banners, and the
archway made into a bower of greens
and flowers; the gateway of the school
building and chapel presented a festive
appearance, the many colored flags of
the seekers after Nirvana fluttering
over it, and the blue and white banners
with the coat of arms of Saint
Shinran were festooned about the
building.

In the afternoon services were held,
and in the evening the strings of Jap-
anese lanterns which had been hung
from the chapel across the lawn, were
lighted, and the occasion became one of
rejoicing.

From a booth of bunting and greens,
lemonade, tea and cakes were dispensed,
and the little ones of the Oriental
race were made happy with a surfeit
of sweets. The gayest and richest
kimonos from the wardrobes of the lit-
tle brown women were worn, and the
Japanese juveniles were quaintly and
prettily clad for the occasion of rejoic-
ing.

The afternoon services began at 2:30
o'clock, the chapel being filled to over-
flowing with the followers of Buddha
and their friends and invited guests.
Queen Liliuokalani and a party of
other friends, having received the invita-
tion of Mr. Imamura, the high priest
of bonze of the islands, was in attend-
ance, and sat at the left of the altar.
Dr. Marques, president of the Theo-
sophical Society, and Mrs. Marques
were also invited guests.

The altar was decorated with the em-
blems of the sect and offerings of flow-
ers and fruit had been placed in the
brass vases and carved sandalwood re-
ceivers. Incense was kept burning,
and lighted candles and elaborate brass
lanterns softly illuminated the temple.

The program of worship consisted of
chants and prayers in the Japanese
language and an address in English by
Mr. Imamura. Miss Barber, teacher of
the Japanese night school, also made a
short address in praise of the principles
of the Buddhist religion. Likening Budd-
hism to a great structure, whose founda-
tion was of stone and rested on the
earth, but whose summit was lost in the
clouds of Nirvana.

The little girls of the Japanese Sun-
day school sang a sacred harmony to
the accompaniment of the organ, and
at the close of the services made of-
ferings of silver to Buddha, placing the
pieces of money upon the altar plat-
form with quaint oriental obeisances.
Their offerings were followed by those
of the congregation, many of the con-
tributors kneeling in prayer as they
placed their silver pieces upon the al-
tar.

After worship tea and cake were
served on the lanais and lawns; the
Queen and her party, Dr. and Mrs.
Marques and a number of American
visitors were invited to partake of these
refreshments with the priests in the
reception room of the chapel.

The little ones made merry all the
afternoon about the grounds, and in
the evening the festivities for their
elders began.

While tea drinking and refreshments
under the Japanese lanterns on the
lawn kept those outside merrily busy,
within the chapel there were Japanese
theatricals to amuse the Orientals and
to excite the wonder and appreciation
of the picturesque on the part of the
American visitors.

The day of rejoicing was not brought
to a close until near the midnight hour.
The address of the high priest deliv-
ered in English at the afternoon ser-
vice was as follows:

Today, wherever branches of the
Buddhist mission of our sect, Shin-shu,
exist, special meetings will be held to
commemorate the seven hundred and
twenty-ninth anniversary of the found-
er, Saint Shinran, known to all Budd-
hists of our sect. So the body of our
followers here, meet today to praise his
memory, following the precedent which
has become a pleasant annual duty—
pious duty—of sending out thoughts of
remembrance and gratitude for favors
received from him.

Then, who was the founder of our
sect? And what has he done in the
history of Buddhism? His work was
an extraordinary event in the records
of Buddhism, that was never before
seen, and that, perhaps, has never
since been surpassed. He was born
on May 21, 1173, in the highest circles
of Kyoto, the old capital of Japan,
having princely blood in his veins;
having vast wealth and power. Al-
most everything the world had to offer
was yielded to him. All he gladly gave
up that he might go out into the
world. He entered the priesthood at
nine years of age, under Zichin, the
high priest of the Tendai sect.

Later on he studied during twenty
years, and perfectly understood the
meaning of the Mahayana School of
Buddhism, but he perceived that to
attain Nirvana by self-power, or help
through self, was almost impracticable
to the imperfect human beings of this
world, and then he quickly grasped
the essential point in the doctrine of
the Mahayana School, and perceived
that Nirvana was attainable to all by
help through another, or by the bound-
less mercy of Amida Buddha. No one
but himself ever discovered such a
doctrine in Buddhism.

As soon as he began the mission the
priests of other sects became jealous
of the daily progress of the new doc-
trine and slandered him and his disci-
ples to the government. In conse-
quence of this, he was confined to the
province of Yechigo, and the propaga-
tion of the doctrine was stopped.
After five years, when this restriction
was removed by the government, he
traveled through the northwestern
provinces, spreading the doctrines of
the sect. The more he was persecuted,
the more his mission flourished. Re-
turning to Kyoto he preached there for
many years, and died in that city on
January 16, 1262, at the age of ninety
years.

At thirty-one years of age he mar-
ried the daughter of Prince K. Kujo.
This was one of the extraordinary
events, not only in his life, but in the
history of Buddhism, marriage having
been forbidden to the priesthood here-
before.

According to the general rule the
priests of other sects cut their hair
short, wear religious vestments, and
show the general appearance of bon-
zes, but in our sect, since the doctrine
is so easy of attainment, and austere
observance of the other sects are not
considered essential, they are allowed
to marry and to eat flesh and fish,
which privileges are strictly forbidden
to the priests of the other sects. Thus,
the priests of our sect are allowed to
act freely in such matters. This is
called "the manner of non-priests and
non-laymen," which was established
by the founder of our sect, and is pec-
uliar to it alone.

Therefore, the system of our sect is
far different from that of those austere
ascetics who desire for them-
selves the future world only, but the
present world in oblivion, and look
upon the rise and fall of the country
with indifference. Ours is truly a na-
tional religion, that desires, at the
same time, prosperity in this life and
happiness in the next. It encourages
the national spirit, adopts itself well to
the manners and customs of the place
at which it prevails, and maintains
the peace of the country. This at once
revealed the traits of the Japanese
mind in by-gone ages, and helped to
form the characters of the rising gen-
eration.

In short, the doctrines of our sect
consist of the two systems; spiritual
truth and moral truth. The principle
of spiritual truth is to have faith in
the power of Amida Buddha's prayer;
to rest assured of future bliss through
that faith; and that of moral truth is
to lead an upright and moral life here,
to the welfare and happiness of man-
kind, always remembering the mercy
of Amida Buddha, and keeping a com-
passionate heart.

This is the reason why, in Japan, our
sect is in a flourishing condition, and
has the tendency to introduce itself
into foreign countries, while the be-
lievers of the other sects are dimini-
shing in number.

Now in this celebration, the only
way we can manifest our gratitude to
this great teacher, outside of keeping
his memory forever, is to express
thankfulness for the reception of the
doctrine from the founder, whose
teachings are so benevolent, and as
welcome as light in a dark night. (And
I shall now thank the kind friends who
so readily respond to our invitation
and come to help us in our commem-
oration.)

QUEEN VICTORIA'S HAIR.

Its Profusion, at Her Age, Has Always
Been a Wonder.

Over 80 years old, Queen Victoria yet
has luxuriant hair, which has for years
been a marvel. The court physician,
following Prof. Unna's discovery, has
treated Her Majesty's scalp with a
germ destroying preparation, which he
has always kept secret. It is now
known, however, that the remedy for
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